

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1

NEW YORK, SATURDAY, JUNE 17, 1854.

NUMBER 6.

## Christian Spiritualist,

PUBLISHED BY  
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL  
KNOWLEDGE,  
At No. 553 Broadway, New-York.

The CHRISTIAN SPIRITUALIST is published every Saturday  
morning.  
TERMS—Two Dollars per year, payable within three months.  
Ten copies for Eighteen Dollars; or, one person sending us ten  
subscribers will be entitled to a copy for one year.

SINGLE COPIES—Five Cents.  
All business letters and communications should be addressed  
to the SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,  
or, Editor CHRISTIAN SPIRITUALIST, No. 553 Broadway, New-  
York.

## SPIRITUAL MANIFESTATIONS.

EXPLAINING  
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND  
HARMONIES,  
AND  
THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

### PART III.

#### THE PROGRESS OF CREATIONS.

[CONTINUED.]

81. When these infinite activities have reached so near the end of the transition passage, or fourth series of progression, as to be perceived as light, proceeding at the average rate of say two hundred thousand miles per second, or ninety-six millions of miles in eight minutes, the straight lines have become so spirals, as that the ingenuity of man in some of its elevated states, has been able to perceive its spirals. As it proceeds toward creations, its velocities become less rapid, and its spirality greater, until, to all finite perception, it appears to rest in what we call the "footstool," "earth," or material substances of creation. (See No. 35, Ill. 3, 4, &c.)

82. Thus has the Infinite proceeded by His Infinite Activity, down to infinite finiteness, or the infinitely numerous infinitesimal material substances, which are His own life, form and substance, standing outmost, both as respects Himself and as respects finite creations. This is the point in which both the Creator and creation meet, and is the lowest of all things. Upon this creation is reared, it being a descent from the Creator's highest, to His lowest, through or by wisdom, power and activity, all of which are impressed upon this intermediate substance called matter, which is infinite as by itself, and as a thing as of itself, and infinitely numerous, as to finite parts. Here is where the Infinite and the finite colors or reside in one and the same thing, and upon the form of which is indelibly stamped both the infinite in the number of parts in the whole, and the finite in the parts singly considered. Matter is a universal infinite substratum or basis, consisting of infinitely numerous parts, or of infinitesimal particles, so to speak. It may be seen, also, that every function from the primary Love or desire of use, is stamped upon, or resides in, matter, agreeably to proposition 59 and Ill. Thus Love, wisdom, power and activity, all meet in the bases called matter. (No. 4, Ill. c.)

83. The unceasing change that is going on in everything, that is known to man, even in the centre of the earth, the rocks, &c., is proved by the continued exhalations of odors, magnetism, &c., from them. This proves that in every created thing, there is still that infinite life, and certainly shows that even what is called dead material substances, there is still the activity or life of the Infinite left in them. What the orbits, mentioned in No. 35, Ill. 4, above, lack of being perfect circles, are the analogies of the life of the Infinite still residing in them. (No. 89.) This life or activity of the Infinite that resides in the material substances, (see No. 35, Ill. j, 6.) has in it the nature or quality of the love of the Infinite, which proceeds by straight lines towards its object. (No. 79.) This is in its potency, in the material substance itself, which has never been, neither can ever be reduced to a state of perfect death, which perfect death does not exist. This life, as far as it is in potency, in material substances, inclines by straight lines towards every material finite object in creation, which as we are now considering it, consists wholly of an infinite number of infinitesimal particles of material substances. This endeavor, or desire towards the object, which is, to give all the good itself possesses to the object, (which is the love of the Infinite, No. 61.) is, in material substances, called the attraction of gravitation. This gravitation is in fact, a desire in every particle to get at, and to bless, each and all other particles with all it possesses, being one and the same in essence with that love which bestows all blessings from the infinite fountain of all good, upon all creations, according to their infinitely numerous and variously diverse differences of states or reception.

84. That gravity is weakened in force, agreeably as the squares of the distances increase, is by virtue of the satisfactions derived to all finite loves, the energies and forces of which become spent and weakened, when divided among multifarious objects and dissimilarities of conditions. Distances in spaces are analogous to differences of states, qualities and conditions. By these, the intensity of finite love is influenced, and among material substances, which admit of the measurement of spaces, distances have the same effect as their analogies. The intensity of light, and the effects of heat, are both measured by the squares of the distances, and that of life or love above the centre of this transitional series, by similarities and dissimilarities, which are Spiritual distances.

Illustration. Supposing two straight lines or rays of light to diverge from a point, until they are two

feet apart. Then suppose two more straight lines of light, heat, or gravity, to diverge from the same point, until they, at the same rate of divergence, are two feet from each other, and also two feet from the other pair. These lines then, form the corners of a square pyramid, with its apex in the starting point, and base at a given distance from it. This base is two feet square. Multiply two feet or one side of the base, by itself or by another side of the base, and the product is four square or superficial feet. This is called the superficies of the base of that pyramid. Suppose, then, the same lines were continued twice the distance from the starting point or apex of the pyramid, it is evident the pyramid is now twice as high as at first, and the sides of the base four feet long instead of two, as in the first case. Multiply the side (four feet) by itself or by another side, and the product is now sixteen feet, or four times the size of the first base. Then the force of gravity, or intensity of light and heat, at twice the distance, is but one-fourth as strong as it was at the first distance from the starting point, because the same light, heat or gravity, in this case, spreads over four times the surface it did when it had proceeded only half the distance. Or, as the squares of the distances increase, the force of light, heat and gravity are weakened, and this is inversely, when more or greater, requires less or smaller.

85. Among material substances, that life, love, counts, endeavor, (No. 4, Ill. c.) that is bound down and cannot effect its object of going to, and blessing the object, appears as attraction or gravity, (No. 83.) but that which does actually escape in never-ceasing changes of the low, the finite things, (No. 83.) appears as force, because it carries with it the power of Omnipotence. (See again No. 35, Ill. j, 4 and 6.) It is, in this state, called repulsion or antipathy, and when hindered or confined in its egress, until it is greatly excited, it manifests great force.

Illustration. 1. The power of steam, the explosion of gunpowder, the swelling of heated solids, and of dry wood, upon the application of moisture, by which great rocks may be burst asunder, are evidences of this repulsive force set free, but which escapes our attention unless externally hindered in its passage, and becomes greatly excited and bursts from its prison house.

2. That attractions are unsatisfied loves, while repulsions and antipathies are satisfied, finite loves may be seen in all movements of minds of low degree. Satisfy a child's attraction or desire for candy, fully, and he will repel it. Satisfy any impure love, or desire or attraction, to the full, and this is the effect. The antipathy of Amnon for Tamar, (2 Samuel xiii, 15.) was almost equal to an explosion of gunpowder! As minds are elevated toward the Infinite, the satisfactions of their loves produce less and less of repulsion or antipathy, until it is not felt in the least, in the satisfaction of elevated loves. As minds ascend toward the Infinite, this repulsion is changed to the opposite, so that in the doing of really honest and truly benevolent deeds, the love is increased, heightened and elevated, by its satisfactions, even to great felicity.

86. Material substances, as was stated, are the point of contact between the Infinite and the finite, the Creator and the created, because they in the complex, contain both Infinite and finite. Or an infinite substance, divisible into infinitely numerous finite parts, and in each part, as a soul in a body, exists the impress of the inmost or highest principles of the Infinite, that is Love, Wisdom, Power and Activity, combined. These substances, therefore, are the lowest or outermost of both the Creator and the created; for toward them, from the highest, progression descends, until it rests, and from this resting point it rises toward the Infinite in more and more perfect life-forms and substances forever, without ever being able to reach the Infinite, because there is no proportion or ratio between finite and infinite, because finites forever multiplied would not reach Infinity! This renders the complete return to infinity or Divinity impossible to finite existences.

Illustration. Any one may make seven figures or digits thus, 1 1 1 1 1 1, in less than two seconds of time. They amount by numeration to one million one hundred and eleven thousand one hundred and eleven, which would take a person a full month to count one by one at a moderate rate. Add one stroke more and the sum would take ten months in counting! Add one more, and over eight years would be required! The sum is now beyond finite conception in the work of two seconds; but still add another stroke and eighty-three years would be required! One more, and eight hundred and thirty-three years are necessary!!! Then suppose to be added to this work of two seconds, stroke after stroke for ten thousand times ten thousand years, still to this vast sum every stroke or digit that might be added, would make the sum one more than ten times what it was before, and yet so far would the sum be from infinity that each stroke would increase the whole number ten times more rapidly than the preceding.

87. The death-like appearance of material substances is only an appearance to finite eyes. These substances are only relatively dead. Every portion, part and particle of material substance has within it, or with it, or of it, life from the Infinite in relative compound, in respect to the greater active excitement that appears to exist in light. The whole theatre of created existences, exist and subsist in a sea or ocean of life, that encompasses or lives within those existences on all sides. Were this not the case, were there even the smallest vacuum of life, the activity of life would flow or rush into it with the most powerful pressure, inconceivably above the force of gunpowder explosions. Were there any considerable vacuity in this ocean of life, the

activity of the most apparently dead substances near by would rush into it, until they would lose their identities.

88. If it be the disturbance of the equilibrated pressure of this sea or ocean of life which causes all winds, waves, currents, movements and motions of all sorts, both Spiritual and physical. It is the unsatisfied desires of that Love or inmost life, which causes the first movement towards creation, from, in or by by Infinite, and it is still the same equilibrated by the satisfactions derived from creations, that holds steadily, keeps up, and sustains all things by motions, movements, checks, balances, and activities, intended to supply all deficiencies, correct all defects, fill all vacuums, and obliterate all vacancies.

89. Creations were most wisely based upon, or furnished with, a universal material substance, embodying the life of the Infinite, or the desire of infinite good to others, and thus endeavoring to draw all forms to itself, together with the perception of all others in itself marked, and included, as the statue in the marble quarry. (See No. 26.) All things were thus ready for the action of the power of separating those forms. Thus the universal mass was broken or curdled, into the most general or common of all forms, the globular. Thus were developed systems of worlds and universes of universes without end or limit. This is a preparation necessary to the further development, by the discriminating perception of the qualities of forms, when the affinity of like for like shall predominate over the force of gravity.

90. As has before been alleged, (No. 36.) this is the state in which "the earth," Gen. 1, 2, that is, the material universe was "void, empty, without form or unfinished," for it was, as it were, in the womb, or egg, in prospect only, until "the Spirit of God brooded over the liquid mass," as the universal material substances were very properly called. This mass was then by a "foreshadowing of affinity," (No. 28, Ill. h, 4.) broken into partitions, which breaking was the preparation or cause of such a field of brilliancy being established as could, by such eyes as creation is furnished with, be distinguished from, (by being contrasted with,) parts less bright, or comparative darkness. (No. 35, Ill. j, 1.)

91. It has also been said that the development of the material universe or external creation, went on with the development of the Spiritual universe, or internal creation. (See No. 44, Ill. k.) The difference between the two may be seen thus: the Spiritual or internal universe proceeded from the Infinite God, as Fundamental, who is a Spirit, John iv, 24; while the material creation, or the material forms of creation, commenced from material substances as fundamental, or with the breaking down of material substances from its universal, into its partial developments, which in its most general character effected the formation of globes of earth. (No. 28.) This is the first series of the material creation or the development of material forms. (No. 40.) While gravity, which was the Spiritual or internal cause of the curvilinear formations of globes. The surfaces of globes (theoretically) are equidistant from their centres. They are in the fifth development or series from the Spiritual substances or principles, which stand in this order: 1 Love, 2 Wisdom, 3 Power, 4 Activity, 5 Gravity. This fifth is the first of creation and of the Spiritual in creation, in connection with the fourth, the active, of which it is a lower degree; for creation strictly commenced in the fourth, the active or transition series of developments; but actually or distinctly with the formation of globes of material substances. In every particle of which material substances resides the life, or activity of the Infinite, and of course, in the complex or whole, for everything is what all the parts taken together make it to be, and neither more nor less. Thus every particle and all the earth together has one gravity.

92. The formation of globes of earth from the material substances was the furnishing of the basis or foundation of creation, or habitations for sensitive existences and the law of forces, by which globes exist, is gravity, or the inclination of material substances to congregate (all of them) into one mass throughout the whole universal creation, without respect to quality, respecting only quantities and distances. It is analogous to that universal straight-lined love of the Infinite, described in No. 79, and to that love which the sexes feel for each other, without respect to whom or what the object of desire is, other than that the sex is different. This is the basis of the formation of man, as the globes of earth are the bases of creation, without respect to what kind of earth gravity might bring together in the formation, except that the particles attracting each other were not the same, but other particles, as the parties loving each other, were only considered as the other and not the same in sex. As also in the straight-lined love of the Infinite, there is no consideration, except that the object is finite and can receive. (No. 75.) These analogies commence here because creation exists, or was made in order that man might exist, be crowned or creation, progress and enjoy the blessings of the Infinite forever, agreeably to the original desire. (No. 61.) This was the prime object of creative wisdom. We speak of these as analogous because they are not actualities, for no beings are presumed yet to exist, in which such a universal love of the sexes, for each other, could reside.

93. All elevation is attained by adding successively good things from above, without losing what is good, but only the unsuitable. (No. 87, and Ill.) So now, for creation to be elevated above the more globular state, it is necessary, not that it part with its material substance and its gravitating tendencies, but that something from above be added, that would, by its operation, effect a separation of the

unsuitable from so much as might be thus elevated. This is the very power now to be given, or that Spiritual operation which addresses itself most especially to the suitable, omitting the unsuitable. This fourth is, in the second law of creation, and is called affinity. (No. 29.) The material forms produced by this law, are called minerals, and this series, thus governed, is called the mineral kingdom. This might also be called the kingdom of harmonies, based upon discriminating wisdom-seeing and wisdom-feeling contrasts between the suitable and the unsuitable.

94. Gravity is the law of subversions, while affinity is the law of redemptions. From the universal desire of good, was produced a universal substance called matter, with its universal and everywhere present attractions or gravities, indifferent to things suitable, unsuitable or neutral. (No. 79.) This is the lowest of progression from the highest, the contact of extremes. It is from that highest love or desire of giving good and good only, without the least respect to the state, quality or condition of that to which good might be done. From and by this lowest, globes of matter were and are formed, self-respecting and concentrating all material things into their individual selves, without respect to the quality or condition of the matter attracted. By the force of gravity, globes, globular masses, and spherules are formed. It is easy to be seen that in this universal, levelling condition of creation, all the infinitely multitudinous forms in harmonious varieties and diversities, contemplated by the wisdom of the Infinite, and upon the scanning and contrasting of which, infinite wisdom exists, are defaced and brought to nought in this one self-satisfying inclination of gravity. It is to be observed further, that the formation of separate globes, globular masses, and spherules of material substances by a foreshadowing of affinity, (No. 33.) is a progression from the lowest. That this is above the universal material point of contact between the Infinite Creator and the creation, composed of finite things, is clear. (No. 62.)

95. In this formation of globes, globular masses and spherules of matter, gravity largely predominates over the foreshadowed affinity. (No. 33.) It is, therefore, the material kingdom governed by gravity, yet not solely, (see No. 28, Ill. d, also No. 38.) but with a very incentive power of affinity, or the power by which this universally indifferent material state begins to be elevated out of its state of indifference to that of discrimination. This is in analogy with any individual who is in the love of the sex generally, and is so far elevated as to begin to discriminate between the different qualities of females, but not into the next above, the complete kingdom of affinity, so as to choose a real partner suitable for him, "a help meet for him." This must be done by the law of harmony, which in science is called affinity.

96. This law of affinity, harmony or redemption, is based upon the discrimination of the divine wisdom of the Infinite, (the second,) discerning the suitable, by contrasting it with the unsuitable. And by activity, the fourth in order, separating them. It is that law which respects qualities and not quantities. (No. 29.) It produces all forms, mental, physical, and scientific. All thoughts congregated in an essay; all beds of ores in the earth, "expanses," "seas," islands, continents, upon the earth. Vegetable forms that spring out of the earth. (Nos. 83, 84.) Nations of men upon the face of the earth; societies of men; schools; flocks and herds among fish, fowl and cattle; and litters and broods among the young of animals and fowls. It is the basis of the families of the earth, and the union of husband and wife, and by it are associated all numbers, principles, and parts in science and machinery. These are all produced by the one law of affinity, which discriminates between the suitable and the unsuitable, the true and the false, the real and the apparent, the precious and the vile, the pure and the impure, the holy and the unholy. It distinguishes the righteous from the unrighteous, assimilates the inhabitants of the different spheres in Spirit life, bringing together into harmony that and those among whom the best affinities exist, and of course the most useful forms, and the most exalted felicities of sensitive existences. These all have their basis in that which is two, (wisdom) of the Infinite or the second Spiritual degree of the order of creation, affinity. This is six in the order of the purely Spiritual from the two, the second which is the wisdom, two multiplied by three, the power of the Divinity. Thus affinity, the law of redemptions, is the power of discriminating wisdom. (Study well Nos. 39 and 40.)

97. We have now arrived at the sixth series of Spiritual order. First, Universal paternal Love. Second, Omnipotence or infinite wisdom, or that which emanates from or is next in order to Universal love. This discriminating, separating wisdom, which, in its greater strength, harmonizes and redeems, as food is first broken by digestion, so as to make more suitable arrangements. This emanating function is sometimes called the "Son," because it emanates from love, as a son emanates from a father. The divine Love could never effect forms upon which to bestow its munificence, without this emanation of discrimination, so that varieties might exist that could variously receive. Third, The Omnipotence, or all power, without which the great designing love, and a well-arranging wisdom, (the sonship,) could do nothing. These qualities of the Divine are finitely received into the human form. Love is received into man's will, the fundamental of his desires, intentions and motives; Wisdom into his understanding, or the basis of all he knows, and by which he discriminates; and Power into his body, by which he acts from his knowledge, impelled by his desires. Man is thus a full man, an

image of his Creator, for three degrees are always required to make an identity. (No. 4.) The fourth or activity is required in everything, in order to its being exhibited in usefulness. This fourth is, in man, actions, and in the beginning, primary or fundamental mind is Infinite activity, as in His third is infinite power or energy.

98. Then in the next series begin the creations, as respects the Creator, and works, as respects man. The first series of which, in creation or art, is the preparation of forms preparatory to the bringing of creation or work to its destiny or designed usefulness. The formation of globes in creation, and the preparation of materials by man to begin his works of art. The second is the choice of the suitable and the refusing of the unsuitable in the mineral forms. The formation of globes is first as respects creation, and of minerals the second, while gravity and affinity, the laws governing these formations, are fifth and sixth in the progress of Spiritual internal universe.

99. We have one principle of the Divinity yet to speak of. It flows as a consequence from the redeeming, harmonizing, affinizing principle, which is that of the all-creating principle. By the affinizing law or principle, as before said, flocks, herds, litters, broods, societies, nations, &c., exist as a consequence. Hence, new identities spring into existence, when the affinizing law, that brings iron to iron, to form a bed of ore, wood to wood, to form the body of a tree, &c., (No. 29.) or cattle and men together, to form a herd or society. Here then the herd, society, family, bed of ore, &c., are new identities, formed by this affinizing principle, as an effect from its cause. These are forms that existed not before, but were propagated by the very power that brings like to like; or when bridegroom and bride are married, there is a new identity formed (the family) that includes both within itself. These new formations are regularly proceeding effects from that harmonizing principle as a cause, and hence this principle, in its infinite application, must institute propagation. From the formation of a globe to that of a tree, or a society, it is a process of propagation. So, then, that these new identities may be continued to eternity, that nothing may be temporal in its effects, this propagation must continue to eternity (No. 59) in its effects. This is the foundation or basis of the "seeding seed" principle, or the vegetative procreating law, that distinguishes this kingdom, which we call vegetable, from the purely affinizing, or law that primarily governs the mineral kingdom. So much is the vegetable the effect of the mineral, or the propagating, the effect of the affinizing, discriminating, redeeming principle, that the complete divisions of "land from the waters" is placed under the third state ("day") of creation. Gen. i. 6. Hence the power of propagation, the seven of Spiritual order, is but a degree of the six, the affinizing, harmonizing power of redemptions, as exhibited in the mineral kingdom called affinity.

100. We have now arrived at the "seven Spirits, or active principles of God." 1st, The All-loving, 2d, The All-knowing, 3d, The All-energetic, 4th, The All-active, 5th, The All-pervading, 6th, The All-harmonizing, 7th, The All-creating. The seven analogizing states in men are: 1st, will; 2d, understanding; 3d, ability; 4th, action; 5th, indiscrimination love of the sexes; 6th, love of the most suitable one of the sex, or the most suitable among companions, by the use of a harmonizing discrimination; and 7th, semination in marriage, and the making of suitable preparations in society. The analogous seven as respects the mineral forms of creation, beginning with the fifth above, are: 1st, globes; 2d, expanses and minerals, including vegetable forms; 3d, seeds; 4th, animalcules; 5th, fish and fowls; 6th, the bodies of men; 7th, the minds of men, or the eternally propagating, progressive principle. (See No. 47 above.) Here you see as in the case of the seventh before, we have progressed into a principle, from material forms, for the law of propagation is not the seeds, they belong to mineral formations by the law of affinity of suitable for suitable, as well as rocks, ores, stems of plants, and the bones of a man's body. The seventh is the All-creating attribute of the Infinite, and in creation the propagating, procreating, and true principle of progression. Thus the seven, the propagating, the mental and the rational, are all principles or Spiritual.

101. The Creator in His seven active principles, ("Spirits of God,") having descended to the lowest, the material, and in creation, up to the introduction of the propagating principle or law of the vegetable, has not yet accomplished one end desired. This is all the progress of preparation merely, for the existence of forms to be blessed out of Himself, as far as they perceive the separate appearance of their own existences, but actually within Himself, because He fills all things, and all things "live, move and have their being in Him."

102. The Infinite having thus completed the preparation by bestowing upon creation His own seventh attribute, the All-creating or propagating, so that creation could, as it were, continue by its own powers, now desires or "rests" from His labors of preparation. He could go no farther in this direction. The materials were all prepared, and on the ground, tools in abundance, and in first rate order. He now commences to propagate, first, spontaneously, such forms as could have a consciousness of their own existence, and of course of the existence of other things, because a consciousness of self-existence is but a reflex of the consciousness of the existence of other things. (No. 80, Ill. f, 1.)

103. Upon such identities as can be conscious of existence, the Infinite could bestow such blessings as He had in store for them, and desired to give, but upon unconscious things He could not. The

principles of life in all unconscious objects in creation is the proper life of the Infinite in them, and is not proper to them as separate identities. (See Corollary 1.) Hence it is, that up to the point where self-consciousness begins, all life is of the Infinite. Thus we call, 1 love, 2 wisdom, 3 omnipotence, 4 the All-active, 5 the omnipresence expressed by gravity, 6 the All-harmonizing affinity, and 7th, the All-creating or propagating principles, "the seven Spirits of God" for nothing in these series is presumed to exist, which could be in possession of a Spirit properly its own.

104. The sensitive series in creation is four, which includes active forms called sensitives or animalcules, some of the largest of which can be seen with the assistance of good microscopes, and in analogy with the conjunctive virified serum of humanity before conception. The internal or Spiritual of these are sensation, and is eight in Spiritual order, or the duplicate of four, the wisdom of the active, or two multiplied by four.

105. Here, after ample preparation, the identity has its own proper Spirit. Is self-conscious, can be blessed by the Infinite, as a being separate from Him. The smallest of these organic forms of life, inceptive as they may be, with all orders, diversities and varieties, that are more perfect, even up to the rational and eternal progressive man, can, in finitely life, revel in the life of the Infinite, and be blessed by Him, agreeably to His fundamental desire of blessing others out of, or as it were, separate from Himself, by the eternal satisfactions imparted through their own proper Spirits or loves of receiving, and keeping, and thus, by the powers of procreating, and sustaining their own identities, be blessed and happy forever, during the eternal duration of effects. (No. 59.)

106. It may thus be seen that creation progresses by omitting to retain the unnecessary and the unsuitable, the relatively low, the coarse, by putting on that which is higher and more suitable. Thus creation *sees, is, and will be* developed and progresses; and, that it is by the eternal duration of effects that it becomes fixed, and forever abiding, so that the satisfactions of creation are the satisfactions of the Infinite, mutually and reciprocally blended and incorporated into each other. It is thus that creation exists from the unchangeable substance of the Infinite, subsists by His continued and everlasting propagations, after being harmonized by His law of eternal affinities and redemptions, from the crude and discordant states of the materials.

[END OF PART III.]

### GOD SEEN IN ALL HIS WORKS.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron.—The Baron had only one son, who was not only a comfort to his father but a blessing to all who lived on his father's land.

It happened upon a certain occasion that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman said he knew nothing about God, for he had never seen Him. The Baron did not notice at this time what the gentleman said, but the next morning took him about his castle grounds, and took occasion first to show him a very beautiful picture that hung upon the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the Baron.—"Then your son is a very clever man," replied the gentleman.

The Baron went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron, "He knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small, neat cottage, where his son had established a small school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "What a happy man you are to have so good a son?"

"How do you know I have so good a son?" "Because I have seen his works, and I know he must be good and clever, if he has done all that you have showed me."

"But, you have never seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the Baron, "and this is the way I judge of the character of our Heavenly Father.—I know from His works that He is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good Baron any more by his remarks.

The velvet moss grows on the sterile rock, the mistletoe flourishes on the naked branches, the ivy clings to the mouldering ruins, the pine and cedar remain fresh and fadeless amid the vegetations of the preceding year; and, Heaven be praised, something beautiful to see and grateful to the soul, will in the darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples.—the human heart.

Sincerity is to speak as we think, to do what we profess, to perform what we promise, and really to be what we would appear and seem to be, be.



# Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, JUNE 17, 1854.

## EXCHANGES.

We take this opportunity to return our thanks to the Press, secular and religious, throughout this country, and the Canada, for the numerous favorable notices we have received. Editors and publishers who receive this number of our paper, and who feel inclined to exchange with us, will please send marked notes to that effect to *Christian Spiritualist*, New York City.

## TO CORRESPONDENTS.

"Wm. S. Grayson."—Please send us your address, as we desire to communicate with you before the publication of our next. Numerous letters remain unanswered, and we have to ask the indulgence of our friends for a short time.

## ORGANIZATION OF SPIRITUALISM.

The minds of believers in all parts of the country have now for some time been latent on some form of organization, which might concentrate their efforts and give form and comeliness to their action. Under the influence of such feelings, several of the friends from different parts of the country have been for several days engaged in this city in devising a plan of organization, and we have now the pleasure of laying before our readers the result of their deliberations. We give their Constitution, their Address to the people of the United States, their list of Officers, and the letter of Gov. Tallmadge, accepting the Presidency of the Society. Their By-laws are too long for insertion in our columns, but they, together with the foregoing matters and a Circular from those engaged in the movement, will in a short time be published in pamphlet form and freely distributed.

We rejoice at this action, for now we have a hope of order and system, where all has heretofore been like the disjunct matter in space awaiting the voice of God to speak its instructive and useful sentence.

## Charter of The Society for the Diffusion of Spiritual Knowledge.

The undersigned, being of full age and of the State of New-York, and being desirous to associate themselves for benevolent, charitable and religious purposes, have made, signed and acknowledged the following certificate in writing, pursuant to the statute passed April 12, 1848.

First, That the name or title by which the Society shall be known in law, shall be "The Society for the Diffusion of Spiritual Knowledge."

Secondly, That the business and objects of the Society shall be:

1. The diffusion of the knowledge of the phenomena and principles of Spiritualism.

2. The defence and protection of believers and inquirers in the freedom of thought and inquiry against all opposition and oppression.

3. The relief of the suffering, the distressed, and the erring, so far as to enable them to lead upright and pure lives.

Thirdly, The number of Trustees shall be twelve; and

NATHANIEL P. TALLMADGE, HENRY H. DAY, EDWARD P. DILLARD, GEORGE T. DEXTER, JOSEPH F. LANSING, STEPHEN M. ALLEN, OWEN G. WARREN, EDWARD P. DILLARD, GEORGE T. DEXTER, CHARLES C. WOODMAN, GILBERT SWEET, NATHANIEL E. WOOD, and

shall be the Trustees for the first year.

All which we do hereby certify, pursuant to the statute in such case made and provided.

N. P. TALLMADGE, E. F. BULLIARD, NATHANIEL E. WOOD, J. W. EDMONDS, GEORGE T. DEXTER, New-York, June 10, 1854.

## ADDRESS

## SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE

TO THE CITIZENS OF THE UNITED STATES.

But a few short years ago, in an obscure locality, and under circumstances which seemed to warrant the belief in an early termination of the so-called "dream, Spiritualism in its present form was born. Its few advocates, in the early days of its life, were looked upon as lunatic—were despised for their faith; and men of respectability and standing in society could hardly be found who were willing to examine into the facts connected with the alleged phenomena, for fear of the reproach of the entire unbelieving community. Since that period, Spiritualism has extended with a rapidity unprecedented in the annals of the world—until, to-day, it has become a respectable power in society. Men, whose education and whose genius have fitted them for occupying the highest stations, either in politics or in the church, have sacrificed all positions of earthly aggrandizement for the sake of what they believe to be the enjoyment of high and holy truth. Connected with that movement to-day, are many hundreds and thousands of men who are respected by their neighbors for their integrity and worth—esteemed and loved by their friends for their many amiable qualities. The subject has arrested the attention of the learned all over this land, and in many other lands. It has produced books, for and against. Many of the publications on both sides of the question, are marked by ability and strength.

Within the last two years, Spiritualism has increased in strength and stature with a growth unprecedented in the history of mental giants. If it be a lie, there is every prospect of its enveloping this world, and, by its weight, sinking this world one degree lower in the depth of degradation. If it be a lie, it has come in so lovely a garb that men will seek it unless they be warned by a strong voice; men will flee to it as though it were an angel sent from Heaven—will become enveloped in its false light, and will be borne down to death by the weight of its false glory. If it be a lie, ye men of America, who have one thought toward the good of your fellows, it is your duty to come forward as one man, to tear the veil from the face of the lie, and expose it in all its hideousness. We challenge you, as men—as earnest men, as men desiring the good of your fellows—to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing.

We believe that Spirituality is a Heaven-born truth. We profess to know that angels from Heaven—that the Spirits of good men progressing toward perfection—have come here upon the earth we stand on, and talked with us, face to face, and uttered words to us bearing the impress of their divine origin. We sincerely believe this. We are respectable men; we do not believe ourselves to be insane. We ask you to come and meet us, and discuss the question with us; to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be.

We come before you in this present shape to show you to what a height the giant has attained. We come to you in this present shape to show you who are Spiritualists—who are the madmen in this world, who believe themselves to be the really clear-minded and sane men of this world. In the movement which we have commenced, we believe we are the humble instruments in the hands of higher powers, for the production of great results. We are proud of the posts we occupy. We are not ashamed to present our names for your consideration. We are not ashamed to meet you on an equal platform, as men, and talk with you concerning this subject.

Citizens of the United States—we feel authorized for saying that the day for raising the cry of humbug, chicanery, delusion, has passed away forever. You know—all of you who have reflective minds—that the application of these facts to this subject can no longer produce re-its; but that rather these invectives, launched at our supposed enemies, will rebound upon yourselves, and cover you with weakness. Your professed teachers, your

men in high places, the learned of your universities, the eloquent of your pulpits, have dealt in them long enough. And what results have they achieved? The theories which the universities sent forth to account for the alleged phenomena, as they were pleased to term them, have not only rendered their authors, but the universities, ridiculous in the minds of intelligent men. All the theories which they reared have crumbled to the dust, and their authors cannot shake that dust from off their clothing. It will cling to them so long as they stand upon this earth, and longer still.

Your pulpits—and we speak kindly when we speak of them, for they have a holy office, whether they perform that office or no;—your pulpits have launched forth invectives. The cry of delusion and chicanery has been heard all over the land. But that was some time ago. It produced no effect, except upon the churches themselves; and that course was abandoned. Policy was now adopted—another plan was accepted as the true one for accounting for the Spiritual manifestations, and which has been promulgated not only from the pulpits, but by the religious press of this country, namely, that evil Spirits have visited the earth, still further to delude deluded mortals. What pity! what pity! They have asserted that! Their sermons, their published communications, contain that assertion from their high dignitaries. It is very strange, if they believe this—that evil Spirits can come to do evil on this earth—that good Spirits will not be permitted by the good God also to come upon this earth to effect good purposes! We profess to believe both these propositions. We leave you to examine the subject for yourselves. And we can tell you, one and all, if you will render your minds receptive to the truth, and will engage in the investigation of this subject, it will appear as clear as light in the noonday, that Spirits both good and evil do come here upon the earth, among their friends and relatives, and acquaintances, and affinities, and teach them good things and bad; for this is true. We say, then, reflect, ponder on these things; investigate, and as you shall decide, so shall be your progress here and your everlasting progress hereafter.

President, Gov. NATHANIEL P. TALLMADGE, Wisconsin.

Vice-Presidents, Chief Justice JOSEPH WILLIAMS, Iowa.

Judge WILLIE P. FOWLER, Kentucky.

Judge E. P. SPATLING, Ohio.

Judge CHARLES H. LARRABEE, Wisconsin.

HON. H. DAY, New-York.

HON. WARREN CLARK, Wisconsin.

Dr. DAVID J. MURPHY, New-York.

DR. EDWARD P. DILLARD, New-York.

HON. RICHARD D. DAVIS, New-York.

MAJ. GEORGE W. KAINES, U. S. A.

E. W. BAILEY, Pennsylvania.

PHINEAS B. GAY, Massachusetts.

Secretaries, OWEN G. WARREN, Architect, New-York.

ELIAN G. PARKMAN, M. D., Vermont.

CHARLES C. WOODMAN, Editor, New-York.

Treasurer, NATHANIEL E. WOOD, Chemist, New-York.

Board of Trustees, NATHANIEL P. TALLMADGE, Counselor-at-Law, Wisconsin.

JOHN W. EDMONDS, Counselor-at-Law, New-York.

HENRY H. DAY, Merchant, New-York.

EDWARD P. DILLARD, Counselor-at-Law, New-York.

GEORGE T. DEXTER, Physician, New-York.

JOSEPH F. LANSING, Merchant, Penn.

STEPHEN M. ALLEN, Merchant, Mass.

OWEN G. WARREN, Architect, New-York.

CHARLES C. WOODMAN, Editor, New-York.

GEORGE H. JONES, Merchant, New-York.

NATHANIEL E. WOOD, Chemist, New-York.

GILBERT SWEET, Merchant, New-York.

Board of Advisors, HARRISON BLISS, Merchant, Mass.

LARRY L. CURTIS, Merchant, New-York.

C. C. BRISTOL, Editor, New-York.

THOMAS C. WOOD, Editor, New-York.

E. A. KING, Postmaster, Ohio.

BENJAMIN UNTER, Merchant, Ohio.

ANDREW SMITH, Merchant, Ohio.

A. MURKIN, Merchant, Missouri.

F. E. BLAND, Counselor-at-Law, Missouri.

GEORGE HASKELL, M. D., Illinois.

JOHN HOWARTH, Merchant, Mass.

AMOS ROGERS, Manufacturer, New-York.

JOHN W. FOWLER, Professor, New-York.

CHARLES L. LAMONT, City of Washington.

JOHN J. YELLS, Counselor-at-Law, New-York.

ELISHA WATERS, Merchant, New-York.

J. TANNER, Physician, Maryland.

The following is the letter of Gov. Tallmadge, accepting the Presidency of the Society:—

New-York, June 10, 1854.

SIR: I have received your note of this date, informing me of the election of you to President of "The Society for the Diffusion of Spiritual Knowledge." I am duly sensible of the honor conferred by this appointment, and accept it with pleasure.

From my earliest investigation of Spiritualism, I have endeavored to avoid public observation, content with being a humble and silent seeker after truth. But circumstances, beyond my control, have brought my name before the public, and I have thus been exposed to the denunciations and ridicule of the Pulpit and the Press, as well as to the high civil positions. It is not in my nature to be silent or inactive under these assaults of bigotry and ignorance. I am therefore ready to gird on the armor of truth, and manfully do battle for the great cause of civil and religious progress in which you are engaged.

Knowing the solid foundation on which "The Society for the Diffusion of Spiritual Knowledge" is based, and that the cause in which it is engaged is so plain and so just, and that the great objects for which it was instituted, I cannot fail to foresee and appreciate the grand results of its operations. I have approved and watched with interest the movements of the American Bible Society, and of the American, Foreign and Home Missionary Societies; but I am sure that the progress of "The Society for the Diffusion of Spiritual Knowledge" will be in a comparatively rapid manner.

Your obedient servant, N. P. TALLMADGE.

To Stephen M. Allen, Esq., Secretary, &c.

At the first meeting in which the above organization was completed, the following prayer was written through the hand of Judge Edmonds:—

"O thou Great First Cause, Beneficent Father and Creator of all we bless Thee for Thy mercy and loving kindness to us. We thank Thee for the privileges Thou hast cast upon us in suffering Thy holy Spirits to minister to us. Accept the grateful offerings of our thanks and praise, and enable us to know that our Redeemer still liveth, that in every human heart slumbers the Spirit of God as our Savior; to feel that He orders all things well, and to say His will be done."

We would draw attention to the first chapter of the translation of Cabagnet's great work on magic, etc., to be found on the fourth page of this paper. To some readers these preliminary chapters, devoted to historical accounts and definitions, will seem dry and uninteresting, but from a somewhat attentive examination of the original, we are enabled to promise a rich intellectual feast in the continuation.

M. Cabagnet is already known to Spiritualists through his work entitled *Arcana*, published in this country by Redfield, under the title of the "Celestial Telegraph." With the close study and untiring perseverance for which the French Scientific writers are remarkable, M. Cabagnet has entered upon all the details of his very comprehensive subject, and has founded his reasoning upon those curious though well authenticated facts, which are scattered all through the mental history of mankind.

We can promise those of our friends who enter upon the study of this work that they will become acquainted with nearly all that is worth knowing concerning the so-called occult sciences.

## THE HISTORY OF CHRISTIANITY.

At a regular Meeting of the Society for the Diffusion of Spiritual Knowledge, the following communication from the Spirit of a distinguished American Patriot—spoken through a member of the Society, was received as the lesson of the day.

My friends, one week ago I endeavored, so far as I was able, to lay before you a sketch of the history of the Bible, in order that you might the better understand its present condition and its present value. I think those remarks have produced some effect. And that thought induces me to believe that the remarks which I shall offer you to-day will also produce as good an effect. I have said all I desire to say at present upon the Bible and its condition. I now wish to draw your attention to an abstract of the history of Christianity, to show how it has changed, has degenerated from its birth, almost until the present time. I cannot better introduce this subject than by repeating to you once more the parable of the Prodigal Son; for in this will be found correspondents with many things in mental and physical philosophy.

The story goes—and it is a story which will answer for many realities in this world—that the child, when come to manhood, disdained his dependence upon his father, and said, give me my share of your goods and chattels, and let me go forth and seek fortune for myself, independent of all control. And the father gave the son his share of the goods and chattels, and he went forth and labored for himself, free, without land and without dependence. And he squandered his goods and chattels, day by day, and week after week. His condition became worse and worse, until, at last, he was compelled to feed the swine for a foreign despot, and he began to feel that his independence cost too much. He was clothed in rags and tatters, and he became hungry, and there was naught to eat; he was starving, and he robbed the swine of their husks. How much better had it been, had he still continued under his father's roof. He had plenty to eat and to drink, clothing to wear. How much better had he acknowledged his dependence upon him; and he said, I will no longer eat the husks which the swine refuse, but I will return unto my father.

Such is the story—and a deep lesson does that story teach. There is a principle of dependence in the soul of every man. That principle proves by its existence that without there is something on which to depend. That something is God. It cannot be anything else; it must be the cause of all; for the effect—the principle of dependence—depends upon a cause;—that cause is God. In the individual soul, the application of this parable may be easily found; and whatever pertains to the individual of a man pertains to the universal soul of mankind.

But I would bring this parable and this principle to bear upon the history of Christianity. I would show how Christianity left its Father's roof; how it wandered, day after day, year after year, century after century, until brought to that state of degradation when it was obliged to eat the husks which the swine refused. And then I would show you how it arose from its degradation and started on the march for its Father's mansion, which it had long ago deserted, preferring a happy dependence to a miserable, wretched independence.

Eighteen hundred years ago, the civilized world was all bound together under one Spiritual head—a controlling power; that power was Rome. The City of the Seven Hills sent forth her messengers, her governors, her soldiers, and all the world looked up to Rome as the fountain-head of all power and wisdom. All the rest of the world was dependent upon that central power. It was in a wretched condition, miserable and degraded; for the governing power was corrupt—full of rottenness and filth and all kinds of devilry, and licentiousness, and acted lies, and miserable, hideous wickedness. Men knelt down to imaginary deities. The worst form of idolatry that has ever appeared upon the earth was practiced by the people with faith. No one for a moment can suppose that a revelation from God was not necessary. A revelation was necessary, and it came. Christ appeared in an obscure locality. Had he appeared in high places, he could not have succeeded. Those in power had nothing in their souls which cried for food from heaven; they had food enough upon the earth. Christ appeared where his appearance would produce the most durable effects—in an obscure place, by the side of an obscure lake. He selected men from the vast multitude; men who would listen to the words which fell from his lips, would select those words which bore the impress of truth upon them, and would take them home to their souls, would prize them ever, and would reverence their author. A few, a very few in all the world, could Christ select who would follow his lead. Those few were pure, strong, earnest men, believing in Christ and in his Father—God. And with those few, he was more strong than the mighty empire of Rome itself. During Christ's life, Christianity was pure; it dwelt in its Father's mansion; had food and clothing, and it was happy.

Christ went to his Father. He left behind him men—not perfect men. Men, no longer restrained by his presence, undertook to think for themselves, argue for themselves; and, as almost always occurs in philosophy and argument and logical reasoning, they disdained their dependence; they set up their own authority; they took from their Father their goods and chattels, and went out to seek their fortunes in a new field, proud in their independence. Year after year went by; Christianity extended in its independence, made itself respectable, occupied high places, became corrupt and foul and sick. Had it not the very vital principle within itself, it must have died; but, as the prodigal son had within his own soul, though concealed, the love for his Father, the proper dependence upon his authority, which preserved his life, Christianity had within itself that vital spark—had the true dependence retained there all the time, and it lived; it passed that ordeal. Those dignitaries of the land, those men and women who professed to believe in the teachings of Christ, ignored, in every act, and almost every word, the principles of those doctrines. The world, after Christ appeared, was as corrupt as before. The name of Christ was used as the tool of corruption.

The Roman Empire dwindled down and died, and in its place arose a combination of nations, Nations united under one belief—in Christ and in his mission. All those nations bent their eyes to one point, to the most corrupt point—the City of Rome. On the throne of the Caesars—a temporal throne—arose the Spiritual throne of the Popes. This was a step lower still. Men, filled with worldly ambition, whose position was such as to enable them to control all those having less advantages of education, exerted their mental power and bound their fellows with chains, bade them go in paths which they selected, and cursed them with the curse of eternal damnation if they stepped aside from those paths. Was not this another step downward? Men had become more worldly than before, the church more corrupt than before, church that has appeared upon this earth for thousands of years. So was Christianity at that time.

Hundreds and thousands and tens of thousands believed that Christ, the man and God, still walked the earth, and that his mantle rested upon the shoulders of his representatives, the Popes of the City of the Seven Hills. Corrupt, wretched, miserable, was the world at this time. But it had not reached its lowest depth of degradation. Poor, ignorant men knew nothing either of heaven or hell or earth. They looked always to those above for guidance. They never looked to God except through a mediator—that mediator vile and corrupt. But it had not reached its lowest depth. There was one demon more which should take possession of the church. That demon was gold; and after some hundreds of years had passed by, the desire of the entire church seemed to be to accumulate wealth, that it might secure its power over the nations with chains of gold. And in order to this accumulation, the slavish labor of the poor was laid under contribution to fill the coffers of the rich and great.

Now it had reached its lowest depth. Now Christianity was obliged to eat the husks which the swine refused. But it said, I will no longer dwell here in a foreign land; I will return to my Father, and be happy once more. And it made a struggle to free itself from its chains; it arose in its native might. It declared itself an enemy to the church. It commenced a battle, which was long and bloody; but it had a leader who was strong and brave, who feared neither man nor devil. A great reformer rose in the land, and he launched his thunderbolts of accusation at the corruptions of the church. He told the lie, when he saw it, that it was a lie; corruption that it was corruption; he told the devil when he met that he was a devil; and with his right arm, strong in faith, in dependence upon God, whose justice would crush that devil to the earth. That man was earnest, feeling the dignity of man's nature. He knew there was a God above all, and he had no fear of man. He believed his Father's kindly care would protect him.

I will now give you the substance of another communication you have received, which will explain to you more fully the course which Luther pursued. He came into the world, he grew up in the bosom of the Church; he believed substantially in the tenets of that Church. He was like the rest of mankind, and he lived as other men lived. He knew not that the whole world was evil, and that he was to be the instrument of its regeneration. When manhood came, a light broke upon his Spirit. He looked abroad upon the world and saw the river of Time. He saw that river as it should flow, coming down from its eternal source. He saw not at first that its stream was obstructed, for his vision was blind; but when he looked again upon the river, he saw, stretched from bank to bank, a bridge—the bridge of the Church. It had been built there strong at first; it was made of sound timbers at first. But age after age the rushing waters had made those timbers rotten and corrupt. He saw that this river of Time had brought upon its bed huge heaps of rubbish; the bridge of the Church had caught that rubbish in its course; that the waters were kept back by this huge mass of corruption; that they could not reach the ocean of eternity, which was far beyond. He saw all this; and, as he looked out upon that bridge, he saw that those corrupt and rotten timbers were creaking by the weight which pressed upon them. And then the whole truth flashed upon his mind: I am the only man in all this world who sees this; I am the chosen instrument of Heaven to cut away those corrupt timbers and give the waters vent, and let this mass of iniquity that has diseased all the world, flow down on the bosom of the river until its own gravity should sink it to its native hell. He hewed away at the corrupt timbers, and, crash! the whole fabric went down—just as it should. God never meant that such a barrier as that should be stretched across the stream of Time. He always meant that it should flow uninterruptedly, with a clear sky above, a great depth beneath, where the world could sail in happiness and peace. This bridge was crushed—went down—bore with it the whole fabric of church-government; it never could be repaired. The arms of the Church had become powerless; its fate was settled. And here the mission of Luther ended; here he should have stopped; he had accomplished his work; nothing more was left for him to do. But he was not satisfied. He looked abroad and saw the ruin he had made, the great work his arm had accomplished; and he said within himself: If I can tear down, I can rebuild. He never was appointed to that work; that was the suggestion of his own soul—not the suggestion of God. Because he was strong, he was able to stretch another bridge across the stream of Time, which went on, accumulating corruption, just as the old one. He mistook his office, and, like all reformers that have ever torn down, he attempted to build up. But you may draw a lesson from these facts. Let the stream of Time flow in its own course. Do not you attempt to build new bridges, to accumulate new corruptions, which shall at some future time peril the lives of those who go over, and with whom the rotten and corrupt timbers in that mass may fall.

My friends, if you succeed in tearing down, be content with that. Form no creed, make no bridge across the stream; for the resistless waters which are continually flowing, may one day tear that bridge away, and make all your labors vain. Luther mistook his office; he rebuilt the fabric which he had destroyed. He was alone at first, a strong man; he stood and faced the world. He told the world of its errors, and of its lies. He said the strong medicine would be likely to cure those diseases, and his prophecy was true. Luther lived and died; and blood like water flowed all over Christendom. That was the medicine which the world needed in order to its regeneration, and make it living once again. He had coadjutors in his labors—men almost as strong as he; but those men committed similar errors. When they had no longer the fear of the gyves which in youth bound his mental arms, before them, they became guilty of errors which made the new almost as bad as the old. They thought themselves free, though they were confined. Luther had many strong soldiers in his army. After he had left the world, and gone to his Father, his words, the truth which he uttered, remained; and Christianity had taken one step backward toward the pure Source from whence it started. After he died, other men came forth and modified the fabric which he built; and since his day, every modification which has been made, has been for the better;—for every step which Christianity has taken has been backward towards the Father's mansion—has been an acknowledgment of its dependence upon God, and not upon man, and has raised it one step in the plane of progress. So much for that.

Now let me say that many of you are mistaken in looking upon the steps which Christianity has made. There are many thousands whom you call infidels, who have taken one step farther than yourselves. I do not mean those men who deny the doctrines of Christ, the province of Nature or revelation; but I mean those men who have taken one step towards throwing off their chains. You call them by various names—all of which signify a more enlarged belief in the unity and love of God. These men only differ from the rest of the world, inasmuch as they have taken one step farther towards their Father's mansion. I mean in their professed belief. Spirituality is the last and greatest step that has been made; is a living faith and belief that God exists—that in the Father's house are many mansions, and that the children who go forth as with one accord seeking that Father's presence,—acknowledging their dependence upon Him, and believing that the highest happiness and independence is to do as that Father wishes, will find that the absence of restraint is anarchy, and that a proper sense of that dependence ensures a true liberty, and that is doing the will of God. So much have I to say to-day upon the history of Christianity. As the Prodigal Son, the Church, day by day, made the distance between itself and the Father's house greater and greater, for fifteen hundred years and more. Since that time it has been going back—been seeking its Father's house; and we hope that soon, very soon, the Church will again occupy the stand which Christ himself ascribed to it, and be able to progress from that point. That this result may be brought about, look forward, not backward; look to Christ and Christ's teachings; seek always to reach the platform which he occupied. Then you may commence progression; then you may go on from that point toward the appreciation of higher doctrines and higher truths; towards a more intimate acquaintance with the spheres, more entire dependence upon God, more unity with your fellow men—more harmony with them, and more harmony with the God of all.

of Christ, the province of Nature or revelation; but I mean those men who have taken one step towards throwing off their chains. You call them by various names—all of which signify a more enlarged belief in the unity and love of God. These men only differ from the rest of the world, inasmuch as they have taken one step farther towards their Father's mansion. I mean in their professed belief. Spirituality is the last and greatest step that has been made; is a living faith and belief that God exists—that in the Father's house are many mansions, and that the children who go forth as with one accord seeking that Father's presence,—acknowledging their dependence upon Him, and believing that the highest happiness and independence is to do as that Father wishes, will find that the absence of restraint is anarchy, and that a proper sense of that dependence ensures a true liberty, and that is doing the will of God.

So much have I to say to-day upon the history of Christianity. As the Prodigal Son, the Church, day by day, made the distance between itself and the Father's house greater and greater, for fifteen hundred years and more. Since that time it has been going back—been seeking its Father's house; and we hope that soon, very soon, the Church will again occupy the stand which Christ himself ascribed to it, and be able to progress from that point. That this result may be brought about, look forward, not backward; look to Christ and Christ's teachings; seek always to reach the platform which he occupied. Then you may commence progression; then you may go on from that point toward the appreciation of higher doctrines and higher truths; towards a more intimate acquaintance with the spheres, more entire dependence upon God, more unity with your fellow men—more harmony with them, and more harmony with the God of all.

## ORGANIZATIONS AMONG SPIRITUALISTS.

LETTER FROM T. L. HARRIS.

The Spiritualists of to-day may be classed into almost as many schools of opinion as there are sects in the religious world. Uniting in the acceptance of the fact that Spirits may and do communicate, upon all other questions of Theology, they widely disagree.

All forms of thought flow into visible organizations. The ideal embodies itself in the actual, the invisible in the visible. Spiritualism is a form of thought; as such, it organizes for itself a Spiritual class, party, or division in society. If to have a creed be to have a definite idea, the acceptance of which makes the acceptor a member of a party, then all Spiritualists have a creed,—namely, that there is such a fact as Spiritual communications.

But Spiritualists are subdivided into minor parties. One division of Spiritualists have adopted the general system of doctrine known as the "Harmonial Philosophy." All are Harmonialists who accept this system of opinion. It is as definite in its leading doctrines, and therefore as absolutely a system of belief as in Calvinism. If a creed be a system of doctrines, then Harmonialism is as absolutely a creed as is that of Achanasis.

Harmonialists are therefore a sect among Spiritualists. There are thousands of Spiritualists who are "Harmonialists," thousands also who are opposers of this theory. But Harmonialists are the first sect extensively organized among the great mass of believers in modern Spiritual manifestations. Their movements tend to the establishment of a sect among Spiritualists. Their growth is sectarian extension.

There is nothing censurable in this. If Spirits out of the body see fit to consecrate Mr. Davis, Mr. Finney, Mr. Ambler, and hundreds of others, to the functions of Spiritual teachers, and if such media, acting under interior direction, see fit to oppose any of the doctrines taught among Christians, and to disseminate the cardinal teachings of the system which they style "Harmonialism," they have a perfect civil right so to do. If they honestly believe that the prevalent opinions concerning Christ are false and injurious, they are humanly justified in seeking to overthrow them. And if in process of time, and as a result of the teachings of Spirits, media and disciples, the Harmonial Philosophy becomes the faith of a large body of Spiritualists, and has its organizations, its solemn rites and festivals, disbelievers have no right, because it is a sectarianism, to say that it shall not exist. Free men have adopted it in the exercise of that freedom which is guaranteed by law.

In fact, such an organism, such teachings, such solemnities, inevitably grow out of the fact of Spiritual communications. A vast multitude of Spirits substantially teach "Harmonialism," and they induce among mortals cooperative effort and association, for the purpose of indoctrinating all men in their favorite ideas. This external association is the outgrowth of a corresponding association in the Spirit-World.

Where a man's interiors are opened, he by degrees comes into full and conscious association with that society of Spirits to which he is affiliated from a corresponding quality of affections. As the efflux from that sphere pervades him, he puts off his external ideas, and imbibes the ruling sentiments of those Spirits to whom he is conjoined. It is easy to see, therefore, how inevitable the receiver of "Harmonialism" is led, in pursuance of his chosen inspirations, to act in concert with his fellow believers, for the extension of the society to which, as to his interiors, he belongs. Spiritualists generally, of the Christian class, have witnessed the effort of Spirits, through scores and even hundreds of media, to organize "Harmonial circles" to disseminate their peculiar sentiments, and to subvert some of their most cherished religious views; and while honestly opposing such views, have never disputed the rights of Spiritualists to form any hypothesis, or to carry out any conviction, however in antagonism to their own desires.

The Christians among Spiritualists have not sought to suppress the liberty of speech or action, and if their views have been attacked, they have simply sought the privilege which they accord as a right to all. They simply claim that the rule of liberty should be recognized by Spiritualists as valid, not alone when applied to harmonial circles, but when applied to Christian associations.

All Spirits in the invisible world are not the recipients of Harmonial Philosophy. It is well known that a vast organization of Spirits exists in the immortal realm who believe that Christ is Lord of ALL. That society believe that uplifting, purifying, harmonizing and regenerating influences flow down from Him, as light from the sun, and that all of those who enthrone Him in the affections as the Supreme Good, and who seek to receive the plenitude of His Spirit in the purified interiors of his conscience, that their lives may be ordered thereby, are—as by no other process is attainable—the receivers of the Divine. They believe that a "New Church" is now descending from Heaven to earth, by the outflowing of these influences, the church of God with man. They desire,—and oh, how earnestly,—that even

where two or three on earth are united in the acknowledgment of our Lord, that they should solemnly form themselves into a Church, to be the nucleus of a visible temple, the depository of Divine influences, the ministrator of heavenly inspirations. To unite men on earth on a new platform of belief and life, faith in the Lord and obedience to His example, to harmonize them together, to inspire them to follow Christ, to cooperate for the theoretical and practical triumph of this faith, is their constant work. They believe themselves to be acting under a Divine influence, and to be alike the sincere lovers of God and man. Already they have begun the work of organizing among Spiritualists, not "Harmonial circles, but churches of the one True and Living God." This movement is called "Sectarian," but Spiritualists should recollect that in the sense of definite formulas of opinion, concert with Spirits and organized effort for the indoctrination of men, the Harmonial faith is also sectarian. Both of these movements have their fountain head in the Invisible. Emanating as



## Poetry.

And Poetry, too, shall lead her aid,  
Persuading as she sings—  
Scattering of her shaded earth  
Sweet incense from her wings.

[For the Christian Spiritualist.]  
**LOVE OF PRAISE.**  
Thou wilt, mean, seductive thing,  
Thy subtle snares, thy baneful sting  
Invade each human breast;  
We hate thy form, detest thy art,  
Yet safely lodge thee in our heart,  
A secret, welcome guest.

We spurn thy name, yet love thy smile,  
When thou hastest to goaville,  
Unasked, we follow thine;  
We crave thy hate, repulse, embrace;  
Disdain yet seek thy smiling face;  
Refuse, yet entertain.

When thou hast tried each other form,  
And we resist the nectared storm;  
Vain that we're not vain,  
We smile at indirect applause,  
Extracting thence the tickling straw,  
That flutters we disdain.

"Thou said some low, obscure or nice—  
Some light, some low, obscure or nice,  
By which each man is caught."  
Thou quail'st as true that thou canst spread  
A net of coarse or fine thread  
By which each man is caught.

## APOTROPHIC TO THE STARS.

Ye stellar lights, born of the whirl of world,  
Ye howl in your manifold, slow tread  
Beating Earth's soundless midnight, save when hurled,  
Some recent comet, from a radiant bed,  
And ere we hear the crash, the light is sped!

Ye, the far-fetched, on blue burning wings,  
Sweeping Heaven for the forgotten dead,  
And fixing each his home—what splendor springs  
Along your trackless path, in those lone wanderings!

Ye stars, who knew no youth, but waited all  
In grace, strange to sublimate mankind—ye  
Who, kindling, saw the sabbatical and the pall,  
Rolled from her face, and the bond Earth set free,  
And mountains took their place in majesty.

Each summit, ere high, blue burning wings,  
Earth's holocaust to God, who bade it lie,  
Ye nameless! what your offerings to Him,  
For eyes that never find, Beauty that may not die!

Whence are ye, mystic workers of our fate,  
And whither when your wanderings are done?  
Love, mercy, madness on your marchings wait,  
And human hearts hush to their own.

Lo! they are on us, for 'tis set of sun,  
And Beauty's brilliant light, the healing world;  
What name on earth, whose worship ye've not won,  
Once the throne-erect, when love was hurled,  
And O! how name the spot where his life's flag was furled!

Homages of the dead, on whom the elixir did rest  
In that last landing, each all pitiless hour,  
When weary, faint, we sank beneath that heaviest,  
And felt the quenching life-clouds round us lower.

Oh! on us, bend with serene power!  
As ye burn from afar, so radiance ye give,  
Into this heart, now but a crumbling tower,  
Within, without, worn down with dismal cries,  
Shine once, once more, though only once, ere Nature dies!

Affection, love, low-fled thought must assume;  
For this I'm weary grown, and wait the grave,  
Fling round me, God, Death's deep and sunless gloom;  
Even these silent stars seem each a grave,  
So voiceless, cold, so impotent to save!

No sympathy, no love they give, no burning tears,  
These must be mine or death, it all I crave,  
O! I must find this life, or wait the grave,  
Weep, smile, give love for love, Passion must have her years!  
San Francisco, Cal. S. H. G.

[For the Christian Spiritualist.]  
**PEACE IN BELIEVING.**  
Oh! how blissful that enjoyment,  
Where life's angry billows cease—  
Oh! how happy our employment  
When the world will be at peace.

On your delightful mountain,  
Where the glorious myriads dwell,  
There we'll find the crystal fountain,  
And its benediction can tell.

But, we're taught by the good Spirits  
Who have journeyed thither before,  
Who that heavenly light inherit,  
That we there shall sin no more.

I would quickly change this being  
For a state where I might prevail;  
And my cherished, loved companions,  
Not one pain or grief assail.

But I'll abide his pleasure,  
Who commanded me to wait,  
For that rich and blissful treasure,  
In my promised, blessed estate.

Though I may encounter trials  
While I wait and linger here,  
Through the bright returning seasons,  
Of each swift declining year.

[For the Christian Spiritualist.]  
Beauty comes and beauty goes  
With the light it wears;  
Glimmers now the dewy rose,  
Now pales with life's tears.

Seen that on the morning's brow  
Gladdens every heart,  
In the hazy noon, its glow  
Cannot bear a part.

Yet the morning and the noon,  
And the evening's red,  
Each bring forth its own boon,  
To make the true heart beat.

With that cheerful labor fill  
Each hasty moment up,  
And contentment's cheerful fill  
Shall bring your being's cup.

[From the Northern Advocate.]  
**SPIRIT COMFORTERS.**  
When the world seems dark and dreary,  
And the tear-drop dims the eye;  
When Electricity is gone away,  
And for rest we sadly sigh,  
Lying on the couch of pain,  
And feeling the pulse of earth away,  
Come, and while they linger near us,  
O'er the heart have gentle sway.

Peaceful words of joy and comfort,  
Speak to the heart that is sore;  
Soon dispelling grief and sadness,  
Which like ocean billows roar,  
Woe that breeds of gloom and pain,  
Where the "crystal fountain" plays,  
Where the soul in bliss is found,  
Is in the heart of man.

And they find words of gentle guide us  
To the heavenly regions fair,  
And though this life be brief and sad,  
For they whisper, were we sent us,  
To live here and to live there,  
That this mortal life we wait us,  
For to teach us how to live.

High and low is their mission,  
Cheering weary ones of earth,  
Leading them to glad fruition,  
And to life of heavenly birth,  
Let us heed the teachings given,  
By the Spirit voices true,  
And be guided to that Heaven  
Where are joys forever new.

S. C. M.

**OUR AGENTS.**  
THE CHRISTIAN SPIRITUALIST is kept on sale by the following named persons, who are authorized to receive subscriptions—  
STRENGER & TOWNSEND, New York.  
DE WITT & DAVENPORT, New York.  
ADAMS & YATES, No. 25 Ann-st., New York.  
ABRAHAM, SHERMAN & CO., New York.  
RESELL & BROTHER, Pittsburgh, Pa.  
MRS. E. J. FRANCH, Pittsburgh, Pa.  
S. F. HOLT, Troy, N. Y.

MESSRS. FREDERICK & CO., Boston, Mass.  
D. J. BISHOP, Washington, D. C.  
J. B. MESS, Philadelphia, Penn.  
HENRY TAYLOR, Baltimore, Md.  
JONATHAN KINGS, Milford, Athens Co., Ohio.  
T. Y. CHASE, M. D., No. 137 Spring Garden, Philadelphia.

H. STAGG, No. 43 Main-st., St. Louis.  
THE CHRISTIAN SPIRITUALIST may also be found in all Spiritual bookstores in the United States.

Bookellers generally, and periodical agents who desire to become agents for this paper, will please address "THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE," No. 553 Broadway, N. Y.

## Correspondence.

### The Spirits in Cuba.

Mr. Editor: Having passed the last Winter on the island of Cuba, I can give you some idea of the progress in Spiritualism there. About the first of December was the first that was seen of it on the island as far as I could hear, except one circle held by Judge Edmonds on his passing visit to the Winter previous. Very soon circles were formed extensively throughout the city of Havana, both among the American residents as well as the native Cubans.

I think at this day, at least one-fourth of the adult population of Havana are believers in the truth that Spirits can and do communicate with their friends in the form. Probably at present they do not receive as high a class of communications as has been received by some in this city. At first I could not account for the rapid spread of the cause, where the Priesthood and such complete sway. Upon more observation and reflection, it occurred to me that there were many reasons therefor.

Among the Protestant portion of the population there is more freedom of thought upon religious questions, because there are no dogmatists to cry out in loud, devil, and the like. They see in the Church merely the land of human ambition and selfishness, yet they feel in their hearts more or less of true humanity or religious emotion. Hence they are left free to commune with their Spirit friends, and call about them as high an order of angels as the purity of their own hearts will receive as congenial beings. Among the Catholic population many have felt a yearning after the true Spiritual truth, and have looked in vain to their Priests to be deviated there. A majority of their Priests, as long as they are well fed, do not stop to think of the care for the opinions of thoughts of the masses. Hence the latter are left untried to examine the subject, which naturally makes them think, and thought generally brings about improvement of the individual. You will not, therefore, be surprised to hear of the rapid growth of Spiritual truth among the whole population of that island.

Discreet judges gave it as their opinion, that if Judge Edmonds' work was translated into Spanish, five thousand copies could be sold in that island alone, within a short period. Our friends in the cause of humanity have great cause, therefore, to rejoice that the glad tidings of great joy are fast compassing the whole earth.

Yours, etc.

CHESLEY, June 13, 1854.

My DEAR BROTHER: I have read with much satisfaction the article on the "Harmonious Philosophy and its Relation to the Bible." It is expressive of my own views, and will be recognized as such by every honest and sincere worker in the cause.

Your paper has well received here. I feel in regard to it as to a leading clergyman of the popular Church with whom I am acquainted, who said, "I wish the Christian Spiritualist could fall into the hands of every church member in our land, in such a way that they would be unimpaired of its origin."

"Tis a way that we want. They suffer at 'Spiritualism' and think Mediums deluded or deluders. But give them the philosophy truths that come from this 'Spiritualism' through their 'Mediums' in a way that shall throw them out of their guard, and allay all suspicion of their origin, and they will rejoice and consider the light that dawned upon them as the result of a 'Special Providence.' How those self-important, all-wise persons of old shrouded their shoulders and drew their robes closer about them, as they uttered the common words in respect to Christ and his acts, 'Can any good come out of Nazareth?' So in this, our day, the popular Church clings close to its altars, hugs close its creeds, snuffs with more zeal the odors of molding relics, and exclaims, 'Can any good come from these Rappers?'"

They know not of what they speak. They think there is nothing Spiritual but rap and rattle and dancing tables. They know not of the deep, fathomless tide of life and joy that far behind all this, flows out to the soul of man.

Well, it is some satisfaction to know that the cause will take care of itself. That the sun shines without our aid, and that it will continue to shine where we believe that it does or not. It is some satisfaction to know that the Truth exists, and will exist, whether we recognize it or not. It is immortal and cannot live.

JOHN S. ADAMS.

### INSPIRATION—NO. 2.

BY S. M. PETERS.

Leaving the subject of poetry for a brief space, I proceed to define Inspiration, as I comprehend it, by interior perception. Outflowing from the vortex of the Infinite Mind, a creative, expansive, influence, permeates through all matter to the utmost extent of the Universe. In the vegetable kingdom, it is the unfolding principle; in the animal, it is instinct; in the human, it is intelligence. Matter of itself possesses no intelligence, nor motion. Intelligence, then, of a necessity, is derived from the source of all knowledge, which is Deity. And to meet the constantly increasing wants of every new form that receives an individualization, it becomes an indispensable necessity that Inspiration should exist as a perpetual fact.

God works by means. His revelations are suited to the capacity of the receiving mind of the individual, or the age. To deny this, is to deny the watchful care of an "overruling Providence." Inspiration, to reach this earth, would necessarily pass through the different gradations of spheres to the lowest undeveloped degree of mind; each and every sphere constituting a medium for those above and below it. The inhabitants of the first sphere of the Spirit-world would be our teachers and guardians, and thus would the ministry of angels be realized. This theory in some shape is embodied in the creeds of the various Christian sects; in fact, it constitutes the most beautiful element in the religious belief of all ages and nations. It is the cornerstone of human faith—the life of religion, and the soul of poetry. I say it is a universal belief that the Spirits of departed friends revisit those who were the companions of their earth-life. Without this belief, the world would be a dreary waste. If this is a delusion, then the highest and holiest aspirations of our natures are but the wild vagaries of a disordered dream.

Harmonized in a higher degree with the governing principles of creation, the inhabitants of the next sphere would conform, comparatively speaking, to the language of Nature, which is poetry. And wherever an affinity existed between a disembodied mind and one still in the form, a mingling of essences would admit of a transmission of sentiment and speech corresponding in degree to the conditions of the connection. True poetry is ever characterized by simplicity of diction, by chaste sentiment, and by a musical blending of its several parts. If written by inspiration, it may be easily distinguished from mere verse, which can be framed by a person possessing a retentive memory and a copious flow of words. But in all impressionist verse, the characteristics of the medium are identified with the purer warblings of the Spirit-land. The productions of the best poets, though teeming with Spiritual rubies, are too often stained with slight dashes of human passion. This is more plainly discoverable in the writings of male, than female poets. Woman's nature is more refined, and her mind contains more of the unadulterated Spiritual element than man's. There are in the circle of my acquaintance, several persons endowed with natural poetic gifts. Yet, as was said in the first number, the exercise of these gifts depends upon certain harmonic conditions of mind. A lady friend, who perhaps would scout the idea of Spirit-assistance, still endorses the fact in the most of her effusions. I here append a specimen of her style, which was once published under a fictitious name. Like the morning-glory, she loves the shade.

ALONE.  
Alone, alone—the bright stars seem to gaze,  
With their magnificent and distant rays,  
From the expanse above;  
And forms ethereal from those rolling spheres,  
Seem chanting notes unknown to mortal ears,  
Where all is light and love.

Alone, alone—imaginations' flights  
Would fain explore those vast and wondrous heights,  
Where glories ever shine;  
And catch a new ethereal life,  
Transmuting with my low-toned earthly lyre,  
Sweet chords made thus divine.

Alone, alone—bright messengers of truth  
Seem floating near, renewing hopes of youth,  
And whispering words of love;

And answering mortal yearnings satisfied,  
Bring blessings in their train, to peace allied,  
From their pure hearts above.  
Alone, alone—makes their angel eyes  
Survey my rapt thoughts with glad surprise,  
And stoop to know them all;  
Encouraged by ethereal confidence,  
I tune my harp to wander with them thence,  
Bergam's earth's darkening pall.

Alone, alone—though each impassioned strain  
Re-echoes still those earth-born words so vain,  
My heart is not all low,  
My Spirit, touched by kindred moving-spirits,  
Mounts upward, clears the space on seraph wings,  
And kindred joys are known.

Several years ago, a tie of affinity bound me to a genial soul. The enjoyment of social intercourse promised to be lasting; there was no prospect of separation, but my friend had a presentiment that we were to part soon. Original tokens of remembrance were exchanged before our separation, which happened soon after, unexpectedly to us both. The one written by my friend is subjoined; it is, in my opinion, too rare a gem to be longer hidden from sight.

TOKEN.  
I can never forget thee, though miles should intervene  
Our separate paths, and mountains and waters lie between;  
Our minds, like rivers hastening on—  
To the same great ocean tending, then blending into one.  
I never can forget thee—the happiness complete,  
In hours which flew so swiftly by in friendship's pleasures  
When coming deep poetic love,  
Which fell in flowing numbers, like music's strains of yore.

I never can forget thee—I would not if I could;  
I'll hear thy voice upon the lawn and in the tangled wood,  
Through all life's sunshine and its shadow,  
Beside the rippling rivulets and rushing, wild cascade.  
I never can forget thee—why should I? who can cease?  
Though something often conjures up a long and lost farewell,  
Why should I forget thee ever?  
The kindred thoughts which made them one, ere they had ever  
I never can forget thee—and even in death thy name  
Will linger on my trembling lips, with wishes for thy fame,  
And happiness continued long.  
In thine own world of fairy-like and Spirit-breathing song.

And answering mortal yearnings satisfied,  
Bring blessings in their train, to peace allied,  
From their pure hearts above.  
Alone, alone—makes their angel eyes  
Survey my rapt thoughts with glad surprise,  
And stoop to know them all;  
Encouraged by ethereal confidence,  
I tune my harp to wander with them thence,  
Bergam's earth's darkening pall.

Alone, alone—though each impassioned strain  
Re-echoes still those earth-born words so vain,  
My heart is not all low,  
My Spirit, touched by kindred moving-spirits,  
Mounts upward, clears the space on seraph wings,  
And kindred joys are known.

Several years ago, a tie of affinity bound me to a genial soul. The enjoyment of social intercourse promised to be lasting; there was no prospect of separation, but my friend had a presentiment that we were to part soon. Original tokens of remembrance were exchanged before our separation, which happened soon after, unexpectedly to us both. The one written by my friend is subjoined; it is, in my opinion, too rare a gem to be longer hidden from sight.

TOKEN.  
I can never forget thee, though miles should intervene  
Our separate paths, and mountains and waters lie between;  
Our minds, like rivers hastening on—  
To the same great ocean tending, then blending into one.  
I never can forget thee—the happiness complete,  
In hours which flew so swiftly by in friendship's pleasures  
When coming deep poetic love,  
Which fell in flowing numbers, like music's strains of yore.

I never can forget thee—I would not if I could;  
I'll hear thy voice upon the lawn and in the tangled wood,  
Through all life's sunshine and its shadow,  
Beside the rippling rivulets and rushing, wild cascade.  
I never can forget thee—why should I? who can cease?  
Though something often conjures up a long and lost farewell,  
Why should I forget thee ever?  
The kindred thoughts which made them one, ere they had ever  
I never can forget thee—and even in death thy name  
Will linger on my trembling lips, with wishes for thy fame,  
And happiness continued long.  
In thine own world of fairy-like and Spirit-breathing song.

It will be seen that the Spiritual idea enters largely into the poems I have quoted. Whence, then, the origin of the emotions that gave birth to these lines? Is it mere fancy? If so, all of hope and immortality may be delusion. If the spontaneous out-gush of the inner life is delusion, life itself may be only a dream.

From the Sacred Circle.  
**NEEDED REFORMS.**  
Reform is needed in every department of the economy of human life; but progression is generally so slow a growth that patience will be required of all who have the welfare of mankind at heart. It is something to feel that we do progress a little, that we are not retrograding. We propose to draw attention to a few particulars on this subject, not intending to discuss the matter fully, but rather to elicit more elaborate articles from others who may be specially qualified for the task.

VAGRANCY.—Reform is needed in that department of our municipal government which has for its duty the preventing vagrancy and mendicancy—almost synonymous terms in large cities. We see the streets filled upon occasions with crowds of boys, generally in rags, hatless and shoeless, and filthy in the extreme. The external too often indicates the internal. Their minds and their moral characters are very likely to be as debased as their habits of living. There is no necessity that these thousands of imbecile men should be trained to vicious indulgences, made familiar with crime, and taught theft and obscenity. There is a way in which every one of them may be put on the road to industry and to wealth. *Occupation* is the first great want, for an idle brain is the devil's workshop.

Since the publication of what are known as penny papers, which began in this city about eighteen years ago, employment has been given to a large number of boys, who make a good living if frugal, and in any case rarely suffer from want. But it is not certain that the command of money which the selling of papers gives them, is beneficial to their morals. They are improvident, often intemperate, and soon learn the most vicious courses. This is a much needed reform, and a little well directed philanthropy would accomplish it.

A still worse vagrancy is that of *girls*. The city swarms with petty thieves, who carry little baskets under the presence of seagulls or nuts, and thus penetrate into every office and store, and not rarely find opportunity to pilfer. There is a still worse result. They offer a ready temptation to vice in its worst form—initiating and training boys to a career of vicious indulgence and crime. Few know the extent of this evil. In this city, to which the depraved of every nation come in swarms, it is deplorably great. It is a wide field for the efforts of the philanthropist, and it is to be hoped that laborers will not long be wanting.

PUBLIC BATHS.—Among the best means of reforming the community is that of washing them. External and internal impurity are apt to go together. If the vagrants of both sexes who swarm in our streets could be made to wash themselves daily, it would be but a short step for them to begin to think of wearing clean clothing, and then it would naturally follow that they should think of putting on good behavior. No vagrant, however vicious or filthy, could resist the effect of a change in his wearing apparel. Let him bathe, dress cleanly and well, and eat a comfortable meal, and he will assume a pride that will lift him above vagrancy, and turn his face toward a better course of life.

We have no public baths in this country, or so few that it amounts to nothing. There are low priced baths, but it is only a small number of the poor who can be induced to wash themselves, even if baths were free, and the number is necessarily much smaller when they must pay for the privilege out of their small earnings.

Should the city proceed to build extensive bath houses and make them free to all, the cost of them would be more than saved out of the expenses of the Alms House department. It would save the lives of thousands per annum, and hundreds of health, and in many ways promote the sanitary and moral condition of the city.

MENDICANCY.—It must have been observed by all who walk the streets, that beggars are multiplying in a rapid ratio. Every arrival of immigrants adds to the numbers, and in consequence this city is growing more and more European in its appearance and character.

What it would be best to do with them is a subject for consideration. The humanitarian side of the question would urge that they should be cared for, so that they should have an opportunity to grow up in usefulness and morality. The police side of the question generally urges that they shall either be let alone to infest the streets and grow up to thieves and vagabonds, or be budded together in a fit place where they can school each other in vice and concoct future villany.

The duty of the city in this case is clearly to arrest every beggar, ascertain his or her home and parents, and deliver to them the beggar, with a suitable admonition, and when arrested a second time, take them to some house of correction, where they may be taught a trade and made to pay their way.

EDUCATION.—The education of the paupers and vagrants to any purpose is probably too much to require of this generation. The prevention of pauperism and crime is an idea not yet fully grown in the heads of the present race of law makers. The promoting vice and then punishing it is more in their line.

This subject would seem to be of too great importance to have received so little attention. Much has been done to furnish public schools for the poor: nothing has been done to urge their attendance. The very ones for whom the schools are maintained at great expense, are those who will not go. It is the idle, the vicious and depraved who need the schooling, and they will not go to school if they can help it. They become vagrants or thieves, and no efficient system is devised to save them from the gallows, and the public from the nuisance.

It would be an immense step in the reformation of the world if all the vagrants could be taken, and washed, and clothed, set to work, and properly educated. They would soon grow up to be the most useful class of our citizens. Is there no wealthy philanthropist who will win an immortality of fame, and what is better, the approval of his own heart, by devising a plan to rescue from destruction so large a number of the rising generation?

LODGING HOUSES.—If the community cannot afford to rescue vagrants from their course of life, and make them good and useful citizens, capitalists might find it profitable to build lodging houses for the poorest class of the community. They would thus make their philanthropy a pecuniary benefit to themselves. It has been satisfactorily demonstrated that twenty per cent. per annum can be obtained from an investment in first-class lodging houses, and yet rent rooms at a price below the average.

With a proper construction of the building, and a due regard to sanitary arrangements, the condition of the extremely poor would be much meliorated. This leads us directly to the consideration of the important subject of

VENTILATION.—If lodgings were properly ventilated, any number of persons might sleep in them without injury to their health. If one slept in a barrel or coffin, and there were plenty of fresh air all the time passing through it, he would not find it close or oppressive, nor would the air become impure. If one person sleeps in a middle-sized room all night without ventilation, the air will become impure and unhealthy; and a long course of such breathing of putrid air will result in disease, and a consequent shortening of life. Persons who breathe bad air, whether that of a marsh or that of a bed-room, will suffer in consequence. *Malaria* kills many thousands per annum, but the foul air of unventilated bed-rooms kills many millions every year. Those who thus expose themselves do not die at once. They rise in the morning with pale cheeks and a debilitated body—they are not refreshed, and they have no appetite. If there be small-pox in the city, they are in condition to take it. If it be typhus fever or cholera, they are ready to take it. If there be influenza about, they will certainly have it. If they wet their feet or sit in a draught, they will certainly take cold and have a cough. If they take disease, they are likely to die, because they have prepared their system to sink under the first attack.

The time when one is sleeping is the time which Nature takes to recuperate. The exhausted vitality of Nature is restored, the oxygenated blood carries vigor to every part of the system, and the sleeper should awake prepared to withstand whatever may befall him through the day. If he breathe a pure air during the night, this will be the case. He will then rise with an appetite, with renewed strength, and he may defy the attack of an epidemic.

In lodgings intended to be low-priced, the rooms should be small. If ventilated, no matter how small. Our ideas of the sizes appropriate to rooms are modelled upon old ideas, when the amount of air shut into a room at going to bed must serve to supply the occupants till they choose to rise and let in more. The largest room in that case would not be so healthy as the smallest room that would hold a cot bed, if ventilated on Smolin's system. Therefore make rooms small, so that they can be rented at a very low price, and give them a continual change of air brought from above the roof, and the building will pay twice as much interest on the investment as a house for the rich would pay.

But people say they will not build tenement houses, for they are a nuisance. Some very philanthropic capitalists refuse to build houses for the poor because they fear they will have to oppress them to get their rent, or lose it. They prefer to oppress them by compelling them to lodge in the streets; or, by not making enough houses for them, they create an undue demand for them, and thus keep up their rents. It is true that it is necessary to be rigorous in exacting rent of the very poor, else perhaps they would not pay. It is therefore demanded in advance, and is the prime necessity; for if the rent be not paid, the tenant must go into the street. We know of a block of two hundred tenements, built in a substantial style under one roof, that have been occupied three or four years. They are always occupied, and the rent always paid in advance. Not a dollar has been lost in the whole time. The system is rigorous. They pay down, or they go out. This property pays twenty per cent. on the investment over insurance, taxes, assessments, repairs, water rents, and commissions for collections.

It is hard to oppress the poor; it is sinful, but it should not be considered an oppression to make them pay rent. Were the tenements we have described to be destroyed, some two hundred families would have to seek rooms; and if they got them, would have to pay higher rent for them. The conclusion is evident, that the duty of the philanthropist would be to provide as many tenements as could be occupied, and charge a remunerating rent for them, and we would add, make the tenants pay it. If any other course be pursued, then the industrious and frugal would have their burdens increased to make up for losses from the non-paying class.

The difficulty has always been, that tenants could not get little enough room for their means. Rooms are made so large that the price must be high, and yet being without ventilation, they are not half large enough. A complete ventilation, on Smolin's system, for every room (the only way we have ever seen that is effectual), for every room, and a compact arrangement, would make half the room better for the tenant, and he would not be obliged to pay all his earnings for a shelter.

This is a much needed reform. Let philanthropic capitalists (and there are such people) think how they can serve the cause of humanity, and make a perfectly safe and profitable investment of their money, by building model lodging houses. If they say they shrink from anything to do with so many small tenants, let them remember that there are house agents who for a small commission will take the whole business off their hands, and on the first of every month bring them their rent in

advance, and not a tenant need ever to know who is the proprietor.

INTemperance.—The evils of drinking intoxicating liquors we need not enlarge upon here. The free license which our municipal authorities give to drunk drinking, is the most fruitful source of beggary and crime. In the hope that something may yet be done to redeem the community from this all-pervading curse, we pass to other matters, with which the public mind is not so familiar.

BREAD.—It is a well known fact that the bread which the poor get out of the rum groceries is an inferior article, generally made from damaged flour, chemically restored to its sweetness, and by excessive raising made to appear large.

This evil is one very difficult to reach, yet the Board of Health might, under their sanitary regulations, prohibit the sale of bread from damaged flour.

The size of loaves decreases as the price of flour rises, and does not always wait for that event. Let the news reach the city that flour is up in Europe, and the next batch of bread will be of extra small sized loaves, (however small they have been before) and when by the arrival of the next steamer it is found that flour is down again, the bakers are entirely oblivious of that circumstance, and the loaves continue for a long time of the smallest size, apparently waiting for another rise in breadstuffs on the other side of the Atlantic. This difficulty admits of remedy. Let the corporation pass an ordinance, and enforce it, that every loaf shall have stamped upon it its weight, and be made of certain prescribed sizes, and the name or initials of the baker also upon the loaf, and all will be well. Flour may rise and the value of bread increase, but the public will then have some means of judging what profits they are paying. There will then be less inducement to take the life out of the bread by excessive expansion or raising. There will be competition in the cheapness of loaves, and bakers, when they are obliged to subscribe their names to their work, will be prompted by their pride to do it well.

We have little hopes of seeing this reform during our lifetime. It has been often proposed, but the interest of the bakers is too strongly represented in the government of the city to allow of their being curtailed of any of their fat privileges.

We have not completed the catalogue of the reforms which the condition of society loudly demands. We have endeavored only to call attention to a few matters which were pressed upon our minds, and we shall resume the subject at a convenient opportunity. Meanwhile there is work enough for reformers. They will not have to go far, nor look long, for opportunity to benefit the social condition of those around them. All that is wanted is the heart to desire and the will to execute. The means are rarely wanting to those who ardently desire to meliorate the condition of those beneath them. Wealth it does not require, nor is every philanthropist expected to expend his money. If all who claim to be philanthropic were in earnest, the world would soon have all its needed reforms.

## PROGRESS OF SPIRITUALISM.

In answer to numerous inquiries as to the present condition of Spiritualism in the United States, we will mention the following facts.

The number of public journals devoted exclusively to Spiritualism is eight, viz.:

Spiritual Telegraph, 300 Broadway, New York.  
Christian Spiritualist, 563 Broadway, New York.  
Sacred Circle, 200 Broadway, New York.

The Era, Boston.  
Spiritual Era, Ripley, Ohio.  
Spiritual Universe, Cleveland, Ohio.  
Spirit Advertiser, Rockford, Illinois.

The Crisis, Grand Rapids, Michigan.

An idea may be formed of the degree of popular attention directed to the subject, by reference to the accompanying list of publications, most of which have met with an extensive sale. This list comprises only those works published by our enterprising neighbors, Messrs. Partridge & Brittan, of the Telegraph house.

The publication house of Messrs. P. & B. bids fair to rival in the future time, the monster establishments of the Harpers and the Appletons.

We wish the most complete success to our neighbors, and hope soon to see their list of publications so extended that the volumes may be counted by hundreds and thousands, rather than by tens.

Here is a list of the works already published, any or all of which may be procured by addressing the publishers, Messrs. Partridge & Brittan, Spiritual Telegraph office, No. 300 Broadway, New York.

The Shiklah. Vols. I, II, and III. Edited by S. B. Brittan. The Divine Revelation, etc. By A. J. Davis, the Clairvoyant.